/120 cont'd/

181 leader was arrested and tortured by the li because he planned to es-
871 tablish a school. But they were not discouraged by these unhappy
648 occurrences and pushed on to their goal. On this occasion, when we arrived in the village this spring, they were just trying to establish a school and begged us to stay there for a few months to do some teaching for them. At the least, they hoped we would help them to establish the school. But owing to our busy schedule, we had to leave within a few days. It was really surprising that when we returned there within a week we found that they had already completed the construction of the school building. Teachers had also been engaged, waiting for the opening of classes. However, the Li leaders in the neighborhood were preventing them from doing this by every means. When we left there this conflict had not been yet settled. This event impressed us deeply.

648 The Miao all live high in the mountains. Their life is hard,
123 and they have no place to submit their complaints. Therefore, they are very glad to have some cultural and social intercourse with the Chinese, and, needless to say, they have great expectations of the government. When we arrived in the Miao area, they gave us a warm welcome, /121/ because, with the exception of a few Chinese merchants, very few Chinese ever visited there and were sympathetic toward them. However, a few shrewd Li leaders also are aware of this and try by every means to prevent the Chinese from meeting the Miao. The Li leaders especially try to prevent the Miao from getting in touch with the Chinese government, so that their complaints will not be heard by the outside world and they will have to endure all the injustices inflicted on them.

511 The differences in the way of life between these two groups of people have created two entirely different national characteristics. The Miao are a people without property. The mountain area in which they live is rented from others. They have to pay a certain amount of rent annually. These mountain lands usually have very poor soil. Water supply is insufficient. They have to work hard to combat
157 nature in order to obtain a minimum amount of produce to live on.
461 Such circumstances have made them a hard-working and very frugal

M /121 cont'd/
157 people. They must work hard so they can overcome nature and in-
461 crease their production. They must be frugal so they can make the most effective distribution of their hard-earned produce in order not to be anxious about starvation. All visitors who have been in Miao villages are surprised by how hard they work. The women usually get up before dawn to do their various domestic chores. Early morning is also the time for them to hull rice. The thumping of pestle and mortar occasionally wakes up the sleeping guests. After sunrise they separate and go up the mountain to cut wood or do some kind of farm work. The men work on the same schedule from sunrise to sunset. The busiest season for them is the period from the second to the fifth month. Within this period they have to cut wood, burn the mountains, and sow. Every type of work requires much physical strength. They usually make the best use of every inch of the land.
M Their frugal life is equally praiseworthy. Though most of the men
273 drink and smoke, they do so only to a certain extent. There are almost no drunkards in Miao society. Except on a few festive occasions, they seldom drink. Some of the women do drink, but none of them smoke. /122/ This is in sharp contrast with Li life. Furthermore, under the double oppression of both Li leaders and Chinese merchants, the Miao are an underprivileged people. For the sake of living they have to learn how to obey and be submissive and patient, but at all times they never give up fighting for a better life. Therefore, in personality they are firm of purpose.

H The Li are not like this. In the Li area, though level fields
13 are very rare, yet the endless mountain slopes are invaluable property
313 given by nature, full of lumber, rattan, wild animals, etc., free for exploitation. The slopes of the small mountains are the best land for raising grain. It is only necessary to start operations and then gather in the crops. Since their supply of foodstuff is com-
H paratively sure, their spending is also freer. It is of no use for them
181 to pile up their savings. "Be drunk while you have wine today";
273 let tomorrow take care of tomarrow. Furthermore they can move
276 from place to place rather freely. From mountain to mountain, they need not worry about seeking a place to live. Hence drinking

[183]

796 The Second Month. In the second month all New Year festivities are over, and every one among the Miao-I must at- ●[461] tend to his duties. If one does not work during the second month, he is adjudged an idler and is ridiculed.

769 In the middle of the second month, four or five days after the beginning of spring [Feb. 5-18] according to the lunar 796 calendar, the Miao-I in the district have a custom similar to the Chinese there. Any tomb that is not yet three years old is visited by one or two male members of the family with a basket which contains a tray of beancurd, a piece of fried tz'u-pa, a tray of pork, a cup of wine, a bowl of rice, a pair of candles, nine sticks of incense and some paper money. These are offered in sacrifice. A small number of rich families would lay out a feast at the graveyard, and this is called "lan-shê."

The Third Month. On the third day of this month the Miao-I [262] eat tz'u-pa made of buckwheat flour called "ch'iao-erh-pa." In the Ching-ming season [April 5-19] they sweep the grave, a custom known as "hanging the paper." They stick new willow twigs on their door. On the Ch'ing-ming day they first visit the public grave (the oldest grave of the original ancestor), and then their private graves. In preparation for the visit to the public grave they buy collectively a huge pig as well as candles and incense, firecrackers, wine and delicacies. Members of the entire clan in the village go there to make sacrifices, after which they feast themselves at the grave. After the visit to the public grave they separately prepare items of sacrifice to be offered at their private graves. There are also a small number of rich families who would set up several dozen tables of feasts at the family graveyard to entertain the guests. A few days later, if the wind is mild and the weather fine, the mountain side would be dotted with men and women promenading and enjoying nature.

The Fourth Month. The eighth day of this month is observed as a "Buddha-bathing festival" by the local Chinese. The Chung-chia in the hsien district would set up their ancestral tablets, make tz'u-pa, prepare wine and meat, and burn incense for 796 sacrifice. The Chung-chia in this district as well as the Ku- 231 huang Miao (one branch of the Hua Miao) in four or five areas

131 /131/ As we have seen, the characteristic Mlad AE5
of the Meo is their
living at high altitudes and their difficulty in acclimating in the lower valleys. In fact they seek to compensate for a lower altitude by a higher altitude. They require a severe climate, which they enjoyed on the high plateau of Yunnan and Szechwan and which they were forced to evacuate. They live especially on limestone peaks, and when some families live at the bottoms of cirques, the altitude of these goes up at least to a thousand meters. They prefer steep slopes where their little house appears to be suspended like a cage on the side of a wall.

Section 2

Physical and Moral Natures

142 147 143 The Meo is short and thick-set, his average height must be about 1.58 meters. He is right to be proud of the name Meo which was given to him by the Annamese as a contemptuous title. As a matter of fact, he climbs like a cat. Along trails where we must use hands and knees, he may be seen going ahead slowly but with supple ease, even though he often is carrying a loaded pack-basket on his back. His resistance to fatigue is very great while he remains above 800 meters altitude, below this he thinks he is in danger of being taken ill in the hot season.

142 157 The Meo has a nearly white complexion, hard and prominent features, brown eyes and hair like all the inhabitants of Indochina, aside from a few unusual specimens with reddish hair and blue eyes. ●[460] He is as hard-working as the Thai is indolent. More courageous than most of the natives, he would be as dangerous to have as an enemy as he has been useful to us as an ally on certain occasions, such as the conquest of Dongquan in 1893. The Meo woman is not pretty. 562 142 She is a crude country-woman and a hard worker whose sturdiness is incompatible with all grace and style. However, the young women attract one's eye by the freshness of their pink and white faces, the air of health and vigor which they give forth, and their well-developed figures, which are emphasized by their very picturesque costumes. /132/ The high pitch and the weakness of their voice makes it resemble a small girl's. In short, youth and freshness endow the crude woman of the mountain with the same allure as all women. Unfortunately, like her neighbors of the valleys, she is subjected to hard toil in the fields at an early age. Moreover, she marries young and the cares of maternity added to those of house-keeping cause her to lose her shape and to take away her fresh appearance very quickly.

Akha A04
Miao AE9

/68 cont./

A M 524 526 171 is no question of material or environmental factors, nor can there be any thought of influences coming from Europe. Independent invention is also hardly likely in view of the frequent occurrence of the phenomena. One is more apt to suspect a common origin.

A M 541 171 [525] There was no evidence of animal fights among the Akha and only rarely among the Meau. Only cockfights are sometimes arranged, but no knives are tied to the spurs of the cocks, as is the practice among the Indonesians and the Thai peoples. Betting in connection with cockfights, at which the Thai often lose their entire fortune, is unknown. Also, fights between crickets, fish, or steers are unknown, although the neighboring Thai in the valleys are passionately fond of arranging all these fights.

A M 857 561 [252] Children begin to perform work at the age of four among both the Meau and Akha. They help the mother collect firewood (Ill. 38), which they carry home in their own small wood /69/ carriers, or they help their parents weed the rice fields, carry home fruits and sugar cane in their little baskets (Ill. 93), and while their mother turns the grindstone, they carefully pour the rice or maize into the opening of the millstones. They tend the domestic animals and, in the absence of their parents, guard the houses. Boys at this age are already used as messengers, a particularly important task in a country where there is neither mail nor telephone service. At the age of six or seven at the latest, the children already begin to be a definite and earnest help to their parents, especially since tasks can be assigned to them without having to make a check afterwards. With the exception of the messenger service, which is done only by boys, both sexes alike are pressed into service, and the children are always very anxious to do their duty, ambitious, and proud of the work performed. I never heard of a child's having complained about work that was too hard.

A M 857 561 461 Just as there are no definite ages of the children for games, there are none for work. There is no general work schedule, but rather an individual regard for the tendencies of the growing children, which, however, do not yet manifest themselves in the early years of childhood. The work assigned to the children

1/1 [See cat. 116, P 272 - ANALYST]
2/2 [" " " , P 643 - "]

/69 cont./ is first of all adjusted to their physical strength; in short, the playful imitation of adult activity is automatically replaced by actual work as soon as the necessary strength is there. Secondly, the work depends upon the seasons since, in general, the work of the Meau is conditioned by them.

Otherwise, there is no regulation of activity, either within the work group or with respect to the time that is to be spent at work and at play. Everything is arranged according to the work of the adults, into which all the children are always drawn. At the time when the fields are cultivated or when new villages are to be laid out, everyone must work uninterruptedly according to his strength from dawn to dusk, but during the period after the harvest there are long stretches of leisure, and the days are then filled with laughter and games. In any case, there is no more importance attached to a child's reaching the working age than to his completion of the sixth year, which is so significant for our children.

/70/ In general, it can be said that both sexes at about the age of sixteen are fully able to perform the work of the adults.

2. The Children's Group

As soon as the children of the Meau and Akha are three or four years old, they are admitted into the children's group (Ill. 14). Even earlier, however, they are taken along by their older siblings, on whose backs they participate in the games. There seems to be hardly any eccentrics among the children; at any rate, I never saw a child going about by himself.

The composition of the children's group varies greatly and depends on which children happen to have free time. Among the Meau, the leader of the group is always the child present at the moment who is physically the strongest, although there is no noticeable competition for the position of leader. All of them, however, know exactly who is the strongest, and accordingly they submit to him without demur. Sometimes there are scuffles within the group. Competition

/208 cont./

769 782 [852] [764] As has already been described in detail in the pertinent sections of the chapter, "Life in the Community," sacrifices are offered to the ancestors on the third day after the birth of a child, in connection with the conclusion of a marriage, and at the burial of a human being. When it is a matter of the death of the head of a family, his chief wife, together with the oldest son of the deceased, offers a sacrifice.

The Meau is not satisfied, however, with the sacrifices mentioned, for the ancestors play an important role in all the details of his everyday life. For example, the spirits are informed of any change in the number of the livestock of the household, since whenever anyone sacrifices an animal, he does not fail to let some blood drip upon sacral paper and in burning this, calls upon the ancestors to enjoy themselves as well. If [437] an animal is sold alive, one sacrifices an appropriate amount of spirit-money to the ancestors, informs them of the sale, and thanks them for their help in letting the animal become large and strong. Even if one only sells a little pig, he remembers the ancestors and thanks them for letting the sow become so great with young and bring so many young into the world.

484 782 [461] Sacrifices are made not only before decisive events, but also before beginning any kind of work or prior to a journey. I was able to take part in one such sacrifice. The brother-in-law of Chief Tsin Tsai had come for a visit and now intended to return to his village. The chief decided to sacrifice a pig in order to make sure that his relative would have a safe trip. The sacrifice was offered to the high Father-Mother spirit, and accordingly the bench that otherwise stood in front of the altar within the house was set up in front of the house. The fettered live pig was put on it in such a way /209/ that its snout projected beyond it. On the ground under it spirit-money in the value of the pig was burned, and through this it was "bought" from the spirits (Ill. 103).[1] The bench was then cleared, and on it the chief placed bowls of tea and incense candles and added six pieces of spirit-money, each having the spirit-value of 25 pieces of silver. Next he picked up the oracle horns and asked the [787] spirits whether his brother-in-law would have a safe journey home.

1 [see cat 116, P704- ANALYST]

/213 cont./

123 262 [164] woman showed that she was suffering from hookworms, which could easily be cured.

I have already mentioned the taboo which comes into effect, in case of a death in a village, for the village community as well as for the mourners and especially for the family whose member has died. Food prohibitions are not tied in with death, but after the death of a woman, the children and the widower have to refrain from sexual intercourse for one year whereas after the death of the husband, widows are subject to this commandment for only one week.

784 765 [262] [834]

834 846 Marabail (1) reports of the Meau in Tonkin that after the

1. Page 451.

birth of a child the parents may not have sexual intercourse with each other.

835 The incest taboo is observed very strictly among the Meau in Thailand. It is forbidden for young blood-relatives of the opposite sex to stand together or to look or smile at each other. Since, as I stated earlier, any Meau man to whom a girl offers a glass of alcohol views this, according to custom, as an invitation, it is strictly forbidden for girls /214/ to serve alcohol or even to drink to men against whom the marriage prohibition applies for them.

[273] [832]

533 461 784 [626] In the fields of the so musically inclined Meau, one does not hear singing during the work or during rests, because this would violate a taboo. It is believed to be certain that non-observance would bring a misfortune, that one of the workers would be hurt, either by a tool or by part of a falling tree.

784 [177] Just as the Meau in their cult practices do not in general want to borrow anything from the pertinent customs of the other peoples living around them, so are the many prohibitions of the Chinese unknown to them or ignored. On the other hand great significance is attached to every native taboo. Every taboo is in force for the entire life of the individual as well as for the whole tribe; the only exceptions are taboos that are limited in time, which are automatically lifted after the

[756]

/276 cont./

342 the other two corner posts, as well as all the other supporting posts in between, are set in, the crossbeams of the roof are tied on, and the vertical planks are fastened.

/277/ Then the roof truss (Figs. 75 and 76) is laid on and fastened. In the meantime the women have prepared the palm leaves, and the men start the roof covering. /Figs. 75 and 76 appear here./

[462] This proceeds in the following fashion: women and children tie the palm leaves in rows on poles (Fig. 77), and these are then placed on one another in layers, like roof tiles, by the men (Fig. 78). They /Figs. 77-78 appear here/ /278/ start this at the lowest point of the roof and continue until the ridge is reached. When this has been done on both sides of the roof, the long bamboo poles are put to the right and left of it, parallel to the long axis of the roof, and tied fast to the roof truss. Now, at intervals of about one meter, the roof riders, which crowning everything, hold down the leaf shingles, are tied to the roof truss.

When the house is completed in this fashion, the fireplace,
342 the hearth, and the partitions are built. Then a temporary altar
782 is erected by putting a board over three supporting posts. Here
[778] the owner of the house sacrifices a couple of chickens and invites the ancestors and his spirit-teachers (see the chapter, "Religion," the section, "Deities and Spirits") to move into their new dwelling. In front of the entrance door he likewise sacrifices a couple of chickens for the high Father-Mother spirit and asks him to protect the house and to take up residence in it very often.

342 Savina (1) describes the house construction in Indochina:

1. II, p. 184.

"The mountain site where the new colony intends to settle has been prepared two or three months previously. The site for the new house has been cleared of weeds, the timber has been cut, the maize fields are cleared and have even been seeded. Thus one is quickly installed. In a few days the house is up, which, [461] incidentally, does not cost much in labor. The Meau make everything themselves. They are masons, carpenters, smiths,

/340 cont./

221 Hunting is done by the Meau in all seasons of the year, but
224 especially after the harvest has been brought in and the field
work completed, for then they have leisure, whereas the period
[461] of field work must be put to good use in order to plant and
harvest on time. Nevertheless, I have seen it happen that the
passion for hunting induced the Meau to drop their extremely
important field work in order to track down a stray elephant
bull.

185 There are no closed seasons. Literally everything that
224 comes within shooting range of the hunter, male animals as
well as females, gravid animals as well as the young, is shot.
Thus, it is not at all surprising that /341/ within a short time
after the founding of a village the game in the immediate
vicinity, and soon in a wider area, is exhausted.

224 The Meau do not practice either hunting drives or com-
munal hunts, but rather only individual hunting. Disguising
the hunter in animal skins or masks to deceive the prey is
unknown to them. It must be mentioned, however, that in
the dense forest area that is available to them in northern
Thailand a disguise would be obstructive and unnecessary.

For the individual hunting generally practiced among the
Meau, two or three men usually set out together. The
hunters, however, do not separate, as in communal hunting,
but remain together in order to spring to the aid of one
another in case of need. Since in the dense primeval forest a
shot can be fired only at close range and the effectiveness
of the Meau weapons is very limited in comparison with our
hunting guns, it must therefore be assumed that the hunter will
be attacked by every large animal that he shoots. The pre-
caution of not going hunting alone is therefore absolutely man-
mandatory, for often enough the companions are lifesavers
in that they try to divert the pursuer from their fellow-hunter.

I was repeatedly able to confirm that the Meau know how
to meet the dangers associated with this type of hunting. For
example, in the company of Meau warriors I came across tree
trunks with deep holes in them in three different places in the
primeval forest. These were trees behind which the Meau

39: Bernatzik--565 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Chapter 22

Communication

133 487 [137] The mountainous land in northern Thailand, cut up by steep valleys, is covered with dense primeval forest; treeless or stony slopes are rare. This gives the difficult mountain paths, which almost exclusively represent the lines of communication, a different character than we customarily associate with the idea of a mountain path. If one of these paths in northern Thailand leads across a brook, a mighty tree trunk usually forms the only [491] bridge. Other facilities are unknown; there are no suspension bridges or corduroy roads. To be sure, deep streams which, for lack of a bridge, one would have to swim across are also absent. Nor are there streams which would make navigation possible. If the "road" in a valley follows a stream downward, then the bed of the stream is at the same time the path. Regular communication is therefore possible only during the dry season, whereas during the rains, the rising, torrential mountain streams isolate the individual villages.

487 In Indochina the routes of communication built and maintained by the Meau hardly seem to differ from those in Thailand, for Savina (1) writes concerning them: 'Never yet

1. II, p. 181.

has a Meau taken the trouble to make or to improve a path in the forest with a hatchet." [461] According to my experience, however, carelessness or laziness is not the cause of this condition of the lines of communication, as Savina apparently assumes but rather the generally great burden of work of the Meau. Every individual among the Meau in northern Thailand gives the impression of being burdened beyond his physical capacity. [361] Moreover, the Meau live in the smallest of villages; the paths are therefore little used and rapidly become overgrown again.

/437 cont./
462 large trees, building stables for cattle, horses, and pigs, the
[231] care of domestic animals that bite, and saddling the pack animals. Another task exclusively for the men is the making of weapons; only the men make arrow poison and poison the weapons, catch mammals and birds, cook opium, and make alcohol. Furthermore it is their task to chop up the large trunks
[342] into firewood. In housebuilding, on the other hand, the men alone set only the posts.

Actually, the hard struggle for existence in the mountains of Farther India requires the full co-operation of the woman. Abadie (1) has likewise made the same observation:

1 Page 151.

"It is the task of the Meau women to carry firewood and water; also among their activities are the preparation of yam, spinning,
[241] weaving, dyeing, batik work, embroidery, all the housework
[248] and the cooking, and the weeding in the fields." Savina (2)

2. II, p. 211.

mentions further that the cultivation of flax is reserved to the women, but the Meau in Thailand do not practice it.

Both sexes do the work in the fields, clear the virgin
[241] forest, lay out the rice fields, sow, plant, and bring in the harvest.
[231] Among the joint tasks there are also reaping, fishing, papermaking, the care of the good-natured domestic animals, knitting or crocheting, netting, plaiting, house construction, in particular the strenuous dragging in of the building materials, as well as the bearing of burdens in general, the operation of the stone mills, and the sacrifices to the ancestors and spirits.

●461 /438/ There is no actual work specifically for the chil-
857 dren. The children grow into their future activity, as has already been described in the chapter, "Life in the Community," the section, "Children at Play and Work." Obviously, the fetch-
[313] ing of firewood and water-carrying are left for them; boys are
[312] used as messengers and appear to be as trustworthy at it as in
[231] feeding the domestic animals in the stables or in tending them
[203] in the pastures.

39: Bernatzik--619 E-5 (1936-1937) 1947 AO1 Thailand
AKha AO4
Miao AE5

/458 cont./

A M 161 Thus, in recapitulation, it can be said that the number of the Akha and Meau living today, as well as the actual demographic movement, lie completely in obscurity. The Akha, too, may represent a considerable contingent of population, but it can hardly be assumed that it is a matter of anywhere near as mighty a bulk of population as the Meau. From my own observations I can say that in the case of both tribes it is a matter of thoroughly healthy people. As a consequence A M [163] [165] of the average number of children, from eight to twelve among the Akha and seven among the Meau, a strong increase of the population is to be presumed, in spite of high infant mortality, wherever there are no limiting factors, such as sickness (see the chapter, "Medicine"), crop failure, warlike events, or special laws of the political rulers of the country, which, of course, decisively influence the natural increase. /Ills. 86-91 appear here on unnumbered pages./

/459/

Chapter 31

Talent, Knowledge, Character, Morality, and Manners

M 181 ● 461 The Meau are a typical mountain people. They are by nature healthy, honest, sincere, not at all treacherous, and, a above all, industrious. This is necessary in order to master the hard daily work that is to be done year in and year out. One M [124] seldom sees adults sit around idly. Among the Meau, whenever I summoned my informants for linguistic studies, they provided themselves beforehand with the necessary material for at least making string or rope during our conversations. They then worked mechanically while I conversed with them. These M 181 157 conversations and my observations of their daily life gave me a good opportunity to discover that the burden of everyday life had not made them morose. On the contrary, they are cheerful, merry, and, at the same time, very conscientious.

Miao AE5
AKha AO4

M /460 cont./
181 to observe this talent for languages. The Meau usually speaks
[191] at least one and usually two or more foreign languages in addition to his mother tongue. To possess knowledge is regarded among the Meau as wise; a person without knowledge is stupid, as they say. It was often expressed: one who masters life,
M [46] knows how to do the work in the house and in the fields properly,
[555] is wise. The desire for the best performance is already shown by this attitude, and likewise by the competitive games of the children (see the chapter, "Life in the Community," the section, "Children at Play and Work").

M 181 Almost all the authors mention the indomitable desire
648 for freedom of the Meau, which is already apparent from their historical traditions and the organization of their army, as well as their aversion to being ruled by members of other peoples. Abadie (3) asserts: "It is necessary to mention the repugnance

3. Page 163.

with which the Meau suffer their subordination under a Thai chief. Even if this is limited merely to trifling matters which only rarely affect the life of the Meau..." Savina (4) also

4. II, p. 232.

emphasizes this desire for independence, and Lajonquière (5)

5. II, p. 302.

gives a brief outline characterization: "The 'Meau' is regarded as an intelligent and skillful worker. The characteristic trait of his moral attitude is his deep love of freedom. At the slightest punishment or limitation, he sets out with all his belongings to seek a corner where he will find freedom. He is courageous and daring, keeps his word, and is open in his speech."

A Moreover, I found the Meau physically strong, hardened,
M and capable of great resistance against hunger, thirst, and all
147 physical exertion. The women, however, sometimes appear

/467 cont./

264 574 If the meal is not eaten in the "intimate circle," that is, if there are several guests or even strangers at the table, the men eat together first, and then the women, girls, boys, and children eat what is left over from the feast. The same rule applies for meals on festive days.

515 826 [461] The industriousness of the Meau is indicated by the fact that they do not regard long fingernails as a sign of beauty or as a symbol of good luck and health, but rather as poor grooming and a sign of laziness. This attitude has nothing to do with cleanliness and hygiene, which leave much to be desired (see the chapter, "Medicine").

576 Greeting formulas that are associated with the time of day or mode of action, such as "Good day" or "Till we meet again," are unknown. Whenever two Meau meet, the older one first asks the younger one: "Where are you going?" or "where do you come from?" This greeting formula is therefore independent of the time of the day. As a gesture of greeting, the [576] Meau squat on the ground or, standing, bend the upper part of the body far forward and hold both hands flat in front of them, with the palms upward as though they were to receive two handfuls of rice. At the same time the hands are moved up and down. The person of higher position makes this gesture of [554] greeting to the person of lower position first, thus, the older to the younger, the man to the woman, the host, as a matter of courtesy, to the guest.

574 576 In the latter case, the invitation to enter the house is given at the same time. The guest replies with the same polite gestures and slowly steps closer. This behavior is the opposite of our European customs, but among the Meau the meaning lies in the fact that the higher person first takes cognizance, so to speak, of the presence of the other by his greeting. The Meau simply ignores an enemy and does not greet him because he regards it as beneath his dignity to converse with him. This "taking cognizance of the other" is done among the Meau with appropriate politeness. When a guest takes his leave, he announces it several times, but only after some time will he actually decide to depart.